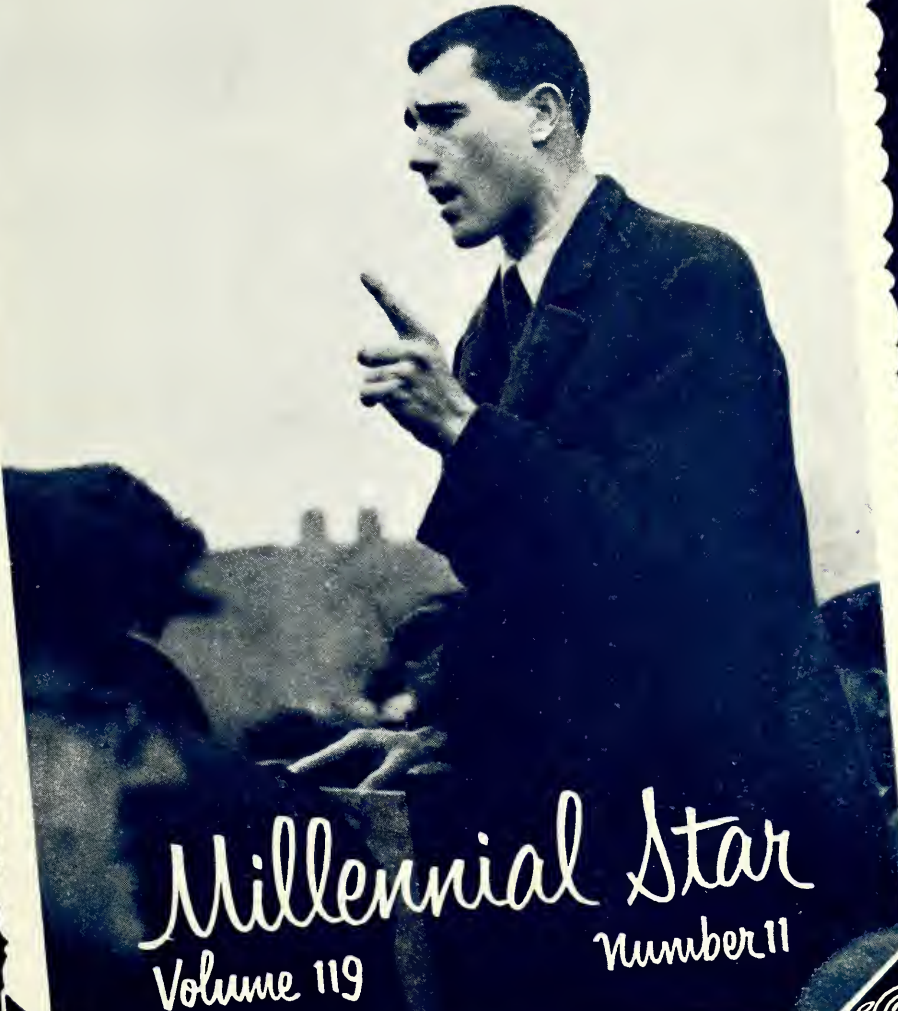


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A Science for the Soul

HARVEST TIME is one of the most fascinating periods of the year and has been the source of inspiration for poets, artists and musicians through the ages. The "Horn of Plenty" is a fitting symbol of the bounty of a beneficent nature.

Nature is governed by law and we know now that bounteous harvests are a result of the application of existing laws governing plant growth. The soil must have a proper balance of nitrogen, phosphorous, potash and calcium, plus adequate humus. Moisture, sun and warmth must be present in sufficient quantity and at proper times. Seed beds must be well prepared; strong clean seed carefully planted; and in many other ways men must co-operate with the laws of plant life if the harvest is to be plenteous.

That this is true is evidenced by the fact that before the last war England produced only one third of her food needs. Now because of knowledge of and obedience to higher laws of plant growth, two thirds of her needs are produced on the same acres.

What has happened in England has happened in the United States and other countries throughout the world. Elder Ezra Taft Benson, U.S. Secretary of Agriculture has called it an "Agricultural Explosion".

Our lives represent the "harvest of the years"—their fruitfulness depending upon obedience to those eternal laws related to "soul growth". "Be ye perfect even as your Father in Heaven is perfect" is an attainable ideal. It is possible to know the laws by which perfection comes. With this knowledge and the will and courage to live in accordance therewith will come the power to bring us back into the presence of God with the attendant blessings of the Celestial Kingdom.

As "soil science" is a proven boon to the material interests, so can "soul science" if applied, be a boon to our spiritual interests.

The teachings, ordinances, organisation and authority in the Church of Jesus Christ is that body of laws that can, if obeyed, lift man up to his highest potential—to be God-like. There is a great need for a "spiritual explosion" among the souls of men as there has been in agriculture.

As sons and daughters of God it is within our power, through the organisations of the Church, to bring this about in our own lives and to extend it to others.

"He that soweth sparingly, shall reap sparingly. He that soweth bountifully shall reap bountifully," and the harvest time of life is near.

"Thus be careful of the plantings you may make along life's way, that you may reap a rich harvest some glorious autumn day."

C.G.M.K.

THE ARTICLES OF FAITH: HOW WERE THEY BORN?

By T. Edger Lyon

*University of Utah
Institute of Religion*

IT was one hundred and fifteen years ago this spring that the Prophet Joseph Smith sent a written document from Nauvoo to Mr. John Wentworth of Chicago. This has come to be known in Latter-day Saint Church circles as the "Wentworth Letter." With no fanfare

or even an advance warning, the letter appeared on an inside page of the March 1, 1842 issue of the third volume of *Times and Seasons*. The Prophet commented upon its publication with these words:

"Mr. Wentworth says, that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information all that I shall ask at his hands, is, that he publish the full account entire, ungarished, and without misrepresentation." (p. 706).



Joseph Smith

The wisdom of the Prophet in writing this simply-stated account is manifest when one remembers two factors; first, he was writing something that he requested should be published unchanged. This precluded the possibility of making it a polemic that would need serious re-

editing. Furthermore, the readers would be non-members of the Church, reading an historical account of the origin and development of New Hampshire. They would not be interested in a long theological or historical dissertation on the doctrines or practices of this recently-established church. It seems to be geared to appeal to the casual reader whose primary interest would not be a search for religious truth. It is so stated, however, that it should not leave such a reader untouched by its claims and uniqueness.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 9.]

CITY OF NAUVOO, ILL. MARCH, 1, 1842.

[Whole No. 45.]

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophesy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists &c.

We believe in the gift of tongues, prophesy, revelation, visions, healing, interpretation of tongues &c.

We believe the bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul "we believe all things we hope all things," we have endured many things and hope to be able to endure all things. If there is any thing virtuous, lovely, or of good report or praise worthy we seek after these things. Respectfully &c.

JOSEPH SMITH.

The Articles of Faith as they first appeared, March 1, 1842

Approximately the first five-sixths of the Wentworth Letter are devoted to a brief history of the rise of the Church of Jesus Christ of Latter-day Saints. It covers the same material that is in the much better known account now in our *Pearl of Great Price*, known as "Joseph Smith Tells His Own Story," but does it in briefer form.

The second portion of the Wentworth Letter is an unnumbered listing of thirteen concise state-

ments of Latter-day Saint belief. These, with a few slight modifications, are known today as the "Articles of Faith." Since their composition one hundred and fifteen years ago, they have come to be the most widely distributed epitome of Latter-day Saint doctrine. Millions of them have been distributed by missionaries to non-members of the Church. Perhaps no other piece of Church literature has enjoyed such widespread

usage as these statements of belief that the Prophet Joseph Smith gave to the world in 1842. A careful study of the origin of these thirteen statements of belief indicates that with the lapse of one-hundred and fifteen years, two misconceptions concerning them have become widespread.

First, it is assumed that the Prophet intended them to be an all-inclusive definition of the principles, doctrines, beliefs and practices of the Latter-day Saints. Such was obviously not his intention. This is indicated by the fact that such all-important teachings as baptism for the dead, pre-existence, tithing, endowments for the living and dead, sealings for the living and dead, the eternity of the marriage covenant, eternal progression, the purpose and use of prayer, the sacrament of the Lord's Supper, blessing of children, ward and stake organisation, missionary work, priesthood quorums, resurrection, and other important doctrines are not mentioned in the listing. A second erroneous idea that has become prevalent is that the Prophet intended them to serve as a "Creed" or "Systematic Theology" for members of the Church. Joseph Smith was opposed to such regimentation as "creeds" produced and condemned them as strictures upon the freedom of the will. He declared that he did not want to belong to a church that had a creed which would limit him in the use of his intelligent judgment and thwart the working of his mind in its attempts to understand the purposes and will of God. Although the "Articles of Faith" were published in the *Times and Seasons* at Nauvoo in March, 1842, the Prophet does

not appear to have made subsequent use of them during the remaining two years of his life. He did not announce them as new revelation, nor did he present them to the conferences of the Church for adoption as scripture or as a creed.

In undertaking to give a statement of the beliefs and practices of the Church, Joseph Smith indicated that he was a master of applied psychology, even though the term had not as yet come into common usage and he had never studied it. His assignment was to write for a reading public that would be almost exclusively non-Church people. It would thus be foolish to attempt a complete, detailed and complicated listing of the various teachings that had come about as a result of the Restoration. The reading public would only be confused by the multiplicity of new religious ideas which the Latter-day Saint faith embraced. The Prophet seems to have chosen his topics carefully and stated them in such a way that the average reader who was also acquainted with contemporary Christianity would be able to understand where the Church stood on important problems that were the current issues of the day. Let us examine his first and last "Articles of Faith" in their religious setting of 1842.

1. *We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.*

New England, in particular, and all of the eastern portion of America, in general, was at this time disturbed by the so-called "Trinitarian - Unitarian Controversy." Early in the nineteenth century a long-smouldering fire of

theological disunity had burst into open flame. Even before the American Revolution there had been New England divines who had denied the divinity of Jesus and the godship of the Holy Ghost. Near the turn of the century they became more vocal and public interest was aroused to fever-heat concerning this issue. Harvard and other colleges and theological seminaries found themselves in the midst of the controversy, with professors and theologians arranging themselves on both sides of the issue. Soon it spread to the local congregations, particularly in the Presbyterian and Congregational churches. The ministers were forced to declare whether they believed that God was composed of a trinity in unity, or whether they believed that God was one eternal power without a division of substance or person. To this latter group Jesus of Nazareth was nothing more than a normal mortal being, born as any other mortal had been. Jesus had, they thought, through some power of insight, come to perceive of God and His character more clearly and more ethically than any mortal had ever done before or since.

Joseph Smith's first "Article of Faith" made a positive assertion concerning where this newly Restored Church stood on this controversial issue. He might have elaborated upon the peculiar theology of his Church, concerning the distinct separation of the Father, Son and Holy Ghost, but chose not to inject such different doctrines into the brief statement he was preparing. Anyone in New England who read his assertion concerning his belief in God would know that the "Mormons" rejec-

ted the "Modernist" or Unitarian point of view, and were defenders of the biblical position that Jesus Christ was the true Son of God, the Eternal Father. Rumours had circulated to the effect that the Latter-day Saints were not even Christians. Because of the nickname of "Mormon" that had arisen, someone confused it and thought the Latter-day Saints were Moslems. Inasmuch as Joseph Smith was referred to as "The Prophet", this gave further support to the popular idea that he thought he was "...a second Mohammed." This positive assertion of the first "Article of Faith" was calculated to end all such false notions. The Church of Jesus Christ of Latter-day Saints must be classed as a true Christian body, whose theology was purely biblical and not the product of philosophical speculation.

13. *We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.*

It would appear from this all-inclusive summary that the Prophet was well aware of several facts. First, that he had not made a complete listing in the precious twelve statements of everything that a Latter-day Saint accepts as his theological and religious beliefs. Furthermore, he was aware that religion consisted of much more than mere mental assent to


(Continued on page 338)



Science & the Scriptures

By Melvin A. Cook

*Professor of Metallurgy
University of Utah*



THEOLOGY was defined by Parley P. Pratt, an early Church Apostle and a profound philosopher, as the "science of all sciences and useful arts," and religion as the great field of application of these fundamental principles. If theology is indeed so all-embracing as to include all knowledge, its fundamental components—the principles of truth—must therefore be sought not only in the spiritual sphere (organised religion) but in all arts and sciences. That such should be the case is emphasised in the Thirteenth Article of Faith, the import of which is that Latter-day Saints seek and expect to find truth and knowledge in all arts and sciences and among all peoples.

At the same time, students of "Mormonism" recognise that the *primary source* of all truth is our Heavenly Father. "And in nothing doth man offend God, or against none is his wrath kindled, save those who *confess not his hand in all things*, and obey not his commandments." Hence Latter-day

When Dr. Melvin A. Cook earned his Ph.D., at Yale University in 1937, he was awarded the Loomis Fellowship, given annually for the highest scholastic record in the graduating class. Since then he has achieved important status as one of the world's foremost scientists and has published his findings in the leading scientific journals of Great Britain, Canada, and the United States. In addition he has done missionary work and served in Bishopsrics and Branch Presidencies in the United States.

This is the first in a Science and the Scriptures series. Other articles will follow in later months, by other eminent and learned people in the scientific world.

Saints realise that inspiration from God is not confined to a Prophet alone, but may be had by men in any walk of life who honestly and diligently seek truth. Recognising the primary source of truth, we realise that the past century has seen a deluge of inspiration and revelation from on high, because we are living in an era of great scientific achievement. Indeed, if enlightenment were to continue in the same manner as in the past one hundred years, the predication that "nothing will be withheld" in the dispensation of the fullness of times² does not seem impossible of ultimate fulfillment.

Another tenet of our church is the framework of knowledge of the type that applies generally to spiritual growth not only comes from our Heavenly Father but is given initially to the annointed authority—the Prophet, Seer and Revelator—who holds the keys of communion with God on matters of general spiritual importance. The fundamental truths pertaining to the general welfare of man, in their essentials at least, should therefore be found in the records of the communications of God with his prophets: if Mormonism is true such records in this present dispensation, as in dispensations past, should contain these essential truths. Careful study of the Latter-

day Saint "Standard Works," the Bible, *The Book of Mormon*, *The Doctrine and Covenants* and *The Pearl of Great Price*, does show, especially in the light of the accumulated knowledge of the past century of enlightenment, that modern prophets, foremost of whom was Joseph Smith, had access to the primary source of all knowledge. Moreover, the truths received and recorded for the general spiritual welfare of humanity are extensive enough to penetrate any endeavour in which one may find himself.

The prophets have not generally avoided recording revelations or parts of revelations that pertain to science; modern books of revelation, *The Doctrine and Covenants* and *The Pearl of Great Price*, contain many important discussions bearing directly on the very fundamentals of science. Some of these discussions, moreover, contain concepts which at the time they were recorded were unconventional—and in some instances are even at the present time—broad in scope, and quite beyond contemporary thinking. For example, Section 88 of *The Doctrine and Covenants* treats such important matters as light, its nature, source and relation to life, the destiny of the earth and man, the nature of stars in the heavens and the laws govern-

ing them. Section 93 adds a great deal more on these same matters and gives a description of the fundamental material out of which gross matter and spirit matter were created, and calls it "intelligence". It is this basic "substance" that comprises the essential "atoms" of the universe, because "intelligence, or the light of truth, was not created nor made, neither indeed can it be." That intelligence is substance is implied by the fact that "spirit" is defined as intelligence, and that "There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned with purer eyes".³ Section 89 prescribes a health code, the fundamental nature and great practical value of which are just now beginning to be understood and appreciated. In *The Pearl of Great Price* is included such important scientific matters as the nature of the creation, the structure and dynamics of the universe, the relation of the sun and the earth and the moon to other celestial systems, the source of solar radiation, and the time scale used in the creation.

These two latter-day works of scripture not only confirm the *Bible* in treating these subjects, but go quite beyond. For example, in the *Bible*, there is but sparse reference to the Lord's time scale, but in *The Pearl of Great Price* this scale is given as the period of revolution—1,000 years of our time—of a great universal centre called "Kolob" that governs all of the universe of which our solar system is but a tiny, relatively insignificant part. Our sun is described as but a secondary satellite of this great universal centre; it is governed by and obtains its light from "Kolob" via a

primary satellite of "Kolob" called "Kaeewanrash".

In the 88th Section of the *Doctrine and Covenants*, we are told that:—

"All kingdoms have a law given. And there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space; either a greater or lesser kingdom."⁵

In the past twenty years scientists have come to confirm the truthfulness of this passage as a result of astronomical observation, on one extreme, and the elucidation of the structure of matter at the atomic, molecular and nuclear levels, on the other. They have indeed shown that all "particles", whether atoms, molecules, planets, stars—or galaxies—are each in general a part of a greater system; the characteristic feature of all such systems is that they are mostly space between the "particles". The moon is a satellite of the earth, the earth is a satellite of the sun, the sun is a satellite of the centre of our galaxy, and finally galaxies themselves seem to be the satellites of a "super-galaxy". Thus all the regions of the whole universe are filled with systems, if not with smaller ones, then with the over-all, or super-galactic, system. The diameter of each system seems to be about 100,000 (10^5) to ten million (10^7) times greater than the "particles" that comprise it. Accordingly, atoms and molecules are 10^5 to 10^7 times greater in diameter than the nuclei and electrons of which they are composed; the solar system is this much greater in diameter than the "particles" composing it, the planets and the sun; our galaxy, with a diameter of about 100,000

light years (about 5.10^{17} miles), is about 10^6 times greater than the solar system as measured from its extremities (defined by the "long period" comets.) Finally, and I believe this has great significance in connection with modern revelation, if one defines the size of the universe by currently astronomical methods (Einstein's theory of relativity and the observed "red shifts" which determine the distance to a remote galaxy) on the basis that a galaxy is simply a satellite of a supergalaxy, the greatest "kingdom" of all our universe is the supergalaxy in diameter 10^5 to 10^7 times greater than our galaxy or about 10^{10} to 10^{12} light years in diameter. If this supergalaxy with a characteristic centre does exist, as present astronomical evidence, which confirms these universal boundaries, suggests, then according to the descriptions given in *The Pearl of Great Price*, "Kolob" is to be identified with the supergalactic centre (which governs our entire universe), and "Kaeveanrash" with the centre of our galaxy. These considerations assume particular significance when one realises that for almost one hundred years after their publication in *The Pearl of Great Price*, astronomers knew little of galaxies, their basic structure, their orbits or their relations to each other.

Final mention may be made of the descriptions in modern revelation of the source of the light of the sun. *The Pearl of Great Price* states that the light of the sun comes from "Kolob," apparently generated "by the revolutions of Kolob," by way of Kaeveanrash. Section 88 of *The Doctrine and Covenants* states that light emanates from the "presence of God;"

this is consistent because *The Pearl of Great Price* states: "Kolob, signifying the first creation, nearest to the celestial, or the residence of God". Scientists have thought that the sun and stars in general are self-luminous. But recently Hoyle, eminent British physicist in his book *Recent Researches in Solar Physics* described hydrogen accretion on the sun. He showed that the nature of the sun's corona may be explained by the sun drawing into itself hydrogen that is moving at known concentrations in interstellar space. To accomplish this the sun reaches out, according to Hoyle, as far as Jupiter's orbit for its hydrogen. His theory according to calculations by the author⁶ accounts for enough hydrogen accretion to supply (in terms of its rest mass energy m_0c^2) the energy of solar radiation (emission). The author has considered this problem further and shown (1) that the evidence of the nature of the sun's corona may require even greater hydrogen accretion and (2) that the effective cross-section of the solar system to hydrogen accretion may not be simply that defined by Jupiter's orbit, but that defined by the 100,000 or more "long period" comets of the solar system. In addition recent studies in *Radioastronomy* of the hydrogen distribution in our galaxy⁷ suggest that the source of this hydrogen may be the centre of our galaxy. This evidence seems to show the sun does indeed "borrow its light".

I personally know of no established facts that controvert any of the principles described in the "Standard Works" of the Church. I realise, moreover, that some of these principles are so definite and unambiguous that one unquestion-

able contradiction of this type might tend to invalidate the whole structure of LDS doctrine. One has no difficulty, on the other hand, in finding scientific *theories* and *concepts* which are clearly contradictory to these modern revelations. When such is the case we have a simple and abiding faith that further research and study will require reshaping of the theories until eventually they will all correlate. Indeed, it has been of great

interest to observe in my more than twenty years as a scientist, trends in the development of scientific theory to change in the direction toward basic concepts of the revelations recorded in *The Doctrine and Covenants* and *The Pearl of Great Price* as revealed to the Prophet Joseph Smith.

¹ D. & C. 59:21. ² D. & C. 121:28; 31.

³ D. & C. 131:7. ⁴ cf. II Pet. 3:8.

⁵ D. & C. 88: 36, 37.

⁶ Bull. 74, Nov. '55; Utah Eng. Expt. Sta.

⁷ cf. *Journal of Applied Physics*, Apr. '55.

Articles of Faith (continued)

doctrines and indicated that religion must become part of action and life. The true Latter-day Saint would be ever seeking for improved conduct and increased knowledge and wider channels of service. In addition, the Prophet was well aware that neither he nor anyone else had a complete knowledge of God's will, but looked forward to additional revelation. The Church of Jesus Christ of Latter-day Saints was not a static reproduction of the Primitive Church, but was a growing, progressing church. Under revelation from God, it would adapt and adjust itself and its services to fit the needs of an ever-changing world. Anything good would be accepted, truth would be sought

after, praiseworthy endeavours would be sponsored and the Church would strive to do good for all mankind.

As one looks back in retrospect upon more than a century, one becomes aware of how wise the Prophet Joseph Smith was when these simple statements were formulated. He stated certain basic fundamentals that are eternal and invariable. Then he explained where the newly restored Church of Christ stood in regard to some of the vital religious issues of the day. Lastly, instead of limiting and hedging it about with restrictions, he left it a growing, expanding and adjustable body, subject only to the restrictions that God might impose upon it by revelation, and the standards of Christian goodness.

Thank you for your response to the Mission Library request for back issues of *The Improvement Era* and *The Instructor*. A few issues are still required:

The Improvement Era – 1948, February; 1949, February, October; 1953, April; 1955, August.

The Instructor – 1950, July; 1952, October; 1955, September.

Should you possess any of these, please send them to the new mission address, announced on page 343.

The Word of Wisdom: *An Athlete's View*

by Clarence F. Robison

Coach Clarence F. Robison of the Brigham Young University track and field team has behind him experience both as an athlete and athletic coach, and as a health and hygiene instructor at BYU. His studies into the importance and means of maintaining health lead him to stress the Word of Wisdom to his highly successful teams. Here he tells why.

I. Introduction

THE "Word of Wisdom" is an answer given to Joseph Smith when he asked of the Lord concerning the use of tobacco. This divine information was given to help people protect and build healthy bodies. It in no way claims to be a complete coverage of all health rules, which when followed will

guarantee perfect body functioning. God has commanded that we embrace all truths and that we constantly strive to uncover new truths. Medical Science does not contradict the principles found in the "Word of Wisdom" but complements them. As we progress in research findings, we find more and more the importance of the eternal truths found in this revelation given to Joseph Smith.

II.

Tobacco is not good for man. It is difficult for most smokers to explain just why they enjoy smoking. Sociability, custom, and nervous habit are undoubtedly factors. But the failure of efforts to promote denicotinised tobacco, even by government edict, indicates that the seductive qualities of tobacco are dependent upon the drug effects of its chief chemical constituent, nicotine.

From a study of the life histories of 6,813 men, 2,094 were non-users of tobacco, 2,814 moderate smokers, and 1,905 heavy smokers. Professor Raymond Pearl of Johns Hopkins University concludes that smoking is unquestionably associated with a definite impairment of

Tobacco Smoking and Length of Life

Age	Non-users	Moderate	Heavy	Age	Non-users	Moderate	Heavy
30	100,000	100,000	100,000	65	57,018	52,082	38,328
35	95,883	95,804	90,943	70	45,919	41,431	30,393
40	91,546	90,883	81,191	75	33,767	30,455	22,338
45	86,730	85,129	71,665	80	21,737	19,945	14,498
50	81,160	78,436	62,699	85	11,597	10,987	7,865
55	74,538	70,712	54,277	90	4,573	4,686	3,392
60	66,564	61,911	46,226	95	1,320	1,366	938

The number of survivors at 5-year intervals starting at the age of thirty of (a) 100,000 white males who were non-users of tobacco; (b) 100,000 who were moderate smokers but did not chew tobacco or take snuff; and (c) 100,000 who were heavy smokers but did not chew or take snuff.

longevity and that the degree of this impairment is proportional to the amount of tobacco habitually used. Heavy smokers experience the greatest average reduction in longevity, but even moderate smoking shows a measurable and significant impairment of longevity.

Smoking frequently results in some temporary stimulation and relief of fatigue, due, it seems, to a stimulation of the adrenal glands by nicotine. This effect, however, is of short duration and is usually followed by even greater fatigue than that which it relieved.

Analysing the evidence available on the effect of smoking on physical efficiency, the editor of the *American Medical Journal* concludes that the use of tobacco even in moderate amounts seems to lower the efficiency of the heart under strain.

Smoking by a pregnant woman produces an increase in pulse rate of the unborn child, and 4 ounces of breast milk, from mothers who smoke six to eight cigarettes per day, has been found to contain enough nicotine to kill a frog.

Medical science has recently found lung cancer to be closely associated to the use of tobacco, and cancer in this area of the body is not only difficult to diagnose but almost impossible to cure. The average victim with lung cancer lives only thirteen months after the onset of this ailment, and still man tries to justify and explain advantages to smoking.

III.

Alcohol is not good for man. Scientists have shown conclusively that alcohol is a poison to living tissue. In reasonably concentrated

solutions, it will destroy plant, bacterial, and animal life. This is a serious indictment of something that is used as a beverage.

Alcohol's depressant action upon the brain tends to steal away the intellect and destroy judgment, reasoning and restraint. Nervous control and motor co-ordination are strongly reduced by alcohol. This causes many more car accidents for drivers who have been drinking.

Observations on soldiers indicate that those not supplied with alcoholic drinks are able to march farther and are in better condition at the end of the day than those to whom it has been given, thus showing the effect of alcohol upon physical efficiency.

No consideration of the effects of alcohol upon health is complete without brief mention of the moral, social, and economic aspects of the problem. The saloon in which the working man squanders his weekly pay is certainly at least a contributing factor to the poverty, and malnutrition and the illness of his family which results therefrom. Various studies have shown that illness, death, and delinquency rates among children in such houses are many times higher than among children whose parents provide them with decent, wholesome living conditions. The young man whose vision of the sordid nature of prostitution is dulled by alcohol, all too frequently discovers to his sorrow that he has contracted syphilis or gonorrhoea, and many a girl takes her first step on the road to sex delinquency when under the influence of liquor.

Still more important than these effects of alcohol upon physical

are its effects upon mental health. Rare indeed is the child who can grow up with a normal wholesome attitude towards life in a home in which one or both parents are in-temperate drinkers. The drunken father bullies his children and inspires in them both fear and disgust. Alcohol always has had a disorganising effect upon the family and is responsible for more family conflicts and broken homes than any other single cause. Probably every reader knows personally of promising young men whose careers have been wrecked and whose homes have been broken because of drink.

In the past, drinking, at least to excess, was confined to men. What the end results of the modern competition of women in this regard will be, only time will tell.

Alcohol lowers the body's resistance to many diseases and is a direct cause of others. It tends to not only reduce longevity, but decrease man's physical and mental efficiency throughout his shortened life. And still man's problem of alcohol control continues to increase.

IV.

Tea and coffee are not good for man. Tea and coffee may be considered together because the important constituent of both is caffeine. Although tea leaves contain more than twice as much caffeine as coffee beans, an ordinary cup of either contains approximately a grain and one-half of caffeine, the dosage commonly used when caffeine is prescribed for medicinal purposes.

Caffeine is a stimulant to the nervous system and often is used to camouflage the symptoms of fati-

gue, thus permitting the body to be driven further without the pain and discomfort of being over-tired. The dangers here are obvious and many.

There seems to be no beneficial results from the use of caffeine unless a stimulant is needed for medicinal use. There is only one safe relief from fatigue and that is adequate rest.

V.

There are many other health principles mentioned in the "Word of Wisdom," and their importance should not be overlooked. However, the above-mentioned principles are perhaps most seriously violated in modern society today and for that reason have been dealt with here.

In the Latter-day Saint Church, the "Word of Wisdom" is considered not only a sensible health programme, but a divine commandment given to man which, when adhered to will contribute to good spiritual, physical and mental health.

I have spent sixteen years in the field of athletics, both as a participant and as coach; in 1948 as a member of the U.S. Olympic Team and at present Head track coach at Brigham Young University. It is my personal opinion that athletics will not mix with tobacco, alcohol and poor training habits. In athletics we aim for perfection and often the difference between the champion and the "also ran" will be an occasional drink or a few packets of cigarettes. No one can show proof that alcohol, tobacco, tea and coffee have ever helped them obtain a worthwhile goal, but millions fall short of their potentialities by their use.

two testimonies

- MARGARET OWENS OF STOCKPORT
- ERIC H. LOCK OF READING

ONE Saturday morning about a year ago two young men knocked on my door. They announced themselves as American missionaries and asked if they could come in and talk to me for a few minutes. Being alone in the house at the time, I felt more than a little nervous at having two strangers in; yet somehow I didn't hesitate to invite them in. And when one of the young men asked if he might pray, I realised there was no cause to be nervous. Before they left, the missionaries asked if they might call again when my husband was home. Thus we began our weekly meetings with the missionaries.

After weeks and months of studying the gospel I became convinced that it held a message for me—if only I could find it. I was equally convinced that if I was faithful enough, the Lord would manifest to me the Gospel's truthfulness. These convictions kept me going weekly to the little church in Stockport. In fact, I could not keep away; something used to take me there rain or shine, and every day for weeks and months I continued to ask the Lord to help me know the truth.

And then a wonderful thing happened. After church one Sunday evening, when I had fasted for the first time, I felt strongly the need to pray. I went to my room, care-

fully closed the door behind me, and knelt down, calling aloud upon the Lord. Immediately a vibrant feeling filled me. I asked the Lord if the Gospel was true and if Joseph Smith was a prophet. Inside of me I felt the Holy Ghost, unmistakably, and out of my mouth came the words "It's true, it's true, it's true".

The Lord had filled me with happiness and joy. My testimony welled up inside of me until I wanted to run upon the rooftop and shout the goodness of the Lord to everyone.

After that I could not wait until the end of the month came and brought with it the regular baptismal service, so the Elders kindly arranged a special baptism. And this was the highlight of my life, for as soon as the Elders had laid their hand upon my head to give me the gift of the Holy Ghost, I was filled with a blessed, indescribable peace, a peace I felt one could only get in the true Church of Jesus Christ.

I have since been spiritually uplifted and near to the Lord. To know that God lives and wants to help us and is guiding us in our daily lives fills me with wonder. I am constantly amazed at the difference in myself since my baptism; and I realise that only in this Gospel can we grow and develop to

realise the fullness of our possibilities. And recently, with the baptism of my husband and eight-year-old daughter my joy was made complete.

I feel that we are on the threshold of a great and beautiful life, and now it is up to us, trusting in our Heavenly Father, to serve and gain the blessings He has promised us.

—Margaret Owens

LAST November, a year ago this month, I realised that I had a deep testimony of the Gospel of Jesus Christ. My wife and I had been meeting with Elders Jon Clark and Allen C. Brown for five months. With me, gaining a testimony was a complete religious conversion, such a thing as I thought could never happen. With my wife it was just as profound a change, as she had been a devout Catholic.

Becoming a Mormon has and always will be an education to me, for it has taught me consideration for others, and manners, and has given me a worthwhile reason for living—all of which I didn't have before—and a new-found way of living that seems almost too good to be true. Knowing that the Gospel plan is the will of our Father in heaven and the restored Church of Jesus Christ of Latter-day Saints is true gives me a conviction that this "new life" can continue on for ever and ever into eternity.

Since becoming a member I have been privileged to attend several baptisms such as my own. Our branch has built a reputation for being a large happy family, united in all things, and we grasp every opportunity to get together; in particular we have chosen baptisms as our "excuse" for baking cakes, packing sandwiches, preparing salads, American style (which are out of this world), and hiring a coach for the trip to the Mission Home in London. The spiritual uplift which the branch gains from these occasions serves to remind us of the covenants we have made with our Heavenly Father and builds our testimonies. The trips give us a chance to broaden our outlook, become close and united as a branch, and breaks down barriers of uncertainty and shyness for the new member and creates the feeling of security and love he needs.

During four months in the early part of this year I was unable to work because of illness. For the help and love that was given me during this period I am indebted to the Reading Branch and the British Mission; owing to their support I was able to return to work.

I know this Gospel to be true and that Joseph Smith was indeed a prophet of God. I know that through him this great and wonderful Church is on earth today, and I am proud and grateful to be a member of it.

—Eric H. Lock

Commencing November 1, 1957, the British Mission has a new home, an elegant recently-remodelled five-storey structure at 50 Princes Gate, Exhibition Road, London, S.W.7. Please direct all correspondence to this address. The Mission's new telephone number is KNightsbridge 7841.



the narrow road to Life

by Edwin B. Firmage

2nd Counsellor of the British Mission released this month

There is no wealth but life—life including all of its powers of love, joy and admiration.—Ruskin.

VIRTUALLY everything that we do is motivated by one basic desire: the universal search for happiness and joy, for the kind of fullness of life of which John Ruskin spoke. The scriptures tell us that man was created to obtain this: “. . . men are, that they might have joy”. Our eating, sleeping, work and hobbies are means to accomplish this end. Yet in spite of this fact, though we do spend almost every hour of the day in a quest for it, true joy seems to elude us during a great portion of our lives. How do we find the type of life that can produce this joy?

Aristotle told us that, “Happiness is a by-product of one absorbed with the use of his highest power in some great cause”. First of all we must be aware of the purpose of our existence, the “great cause” that we should be pursuing.

We know that the purpose of

this life is to become qualified to live with our Heavenly Father. If we are engaged in doing this with the use of our highest powers, we will obtain happiness in this life and the promise of complete happiness in the life to come. John records that the Gospel, or the “good news”, was expressly for this purpose: “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full”.¹

The principles of the Gospel of Jesus Christ are designed to furnish us much joy in this life, and promise us of a fullness of joy in the life to come. What type of life can we expect in the hereafter? The scriptures tell us of two types of lives that await us, and which one we inherit is dependent upon what we do while here.

The Apostle Paul says, “As in Adam all die, even so in Christ shall all be made alive”.² He tells us that all, no matter what they may do while upon the earth, will live after the death of the mortal body;

the resurrection will pass upon all people that have lived upon the earth. We may call this type of life "everlasting life".

Jesus Christ speaks of another type of life as He admonishes us to, "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it".³ The Lord speaks of a type of life that few will find. We learn from the scriptures that this life is life in the presence of our Heavenly Father; it is called Eternal Life.

The difference between these two degrees of immortality is almost incomprehensible. While everyone will live for ever, only a select few will be able to return to our Heavenly Father. The full meaning of life with God is beyond our grasp, but even with our finite senses we can see the tremendous advantage of obtaining it.

If we were asked which type of life we desired, most of us would immediately answer, "Why, eternal life, of course". Upon closer examination, however, we may not be so sure of our choice. How would we feel if we were in the presence of our Heavenly Father in our present condition? Would we feel completely happy, relaxed and at ease? Most of us would have such a tremendous sense of our own imperfections and sins that we would not be truly happy in the presence of our Father. Moroni emphatically says, "... I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before Him, then ye

would to dwell with the damned souls in hell".⁴ We see that the Saviour was not being harsh and unjust when He said, "... few there be that find it". In His infinite kindness He has decreed that those that would not be happy with His Father will not have to endure His presence.

If we really want to associate with those who will be in the Father's presence, what must we do? To try to understand what we must do if we are to achieve this goal we might ask ourselves what we must do if we wish to associate with a certain type of people now. We generally enjoy being with people of like standards and interests. Logic would tell us that the grouping in the hereafter is a natural one, in which we would live and associate with those with whom we are capable of being happy. What must we do then to be able to dwell with God? The answer is obvious. We must strive to be more like Him, that we may enjoy His presence: here is at once the most staggering and the most lofty goal that could be given to man.

From the scriptures we find the requisite to eternal life: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent".⁵ To obtain eternal life, to dwell with God and obtain a fullness of joy, we must know our Heavenly Father. The knowledge that God is a personal, tangible being in whose image we are fashioned is the foundation our teachings concerning the purpose of life and destiny of men. We know that our Father created man in His own image and we realise that we have a spark of divinity within us. Who

can set limits upon the final destiny of man when we understand, as Peter, that we have "... given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature..."⁶ Even though the difference between us and our Father is inestimably great, we have the injunction of the Master that must be possible to fulfill: "Be ye therefore perfect, even as your Father which is in heaven is perfect".⁷ A. J. Cronin recently wrote: "The aim of human life and the satisfaction of each person's deepest desires must be inescapably to grow into greater likeness of God by active imitation of Him, in intelligent living according to His plan". If our Father were as most think Him—the force of nature, or law, or some spiritual presence that acts as a guiding force—we could not pattern our existence after Him. We know that He is a personal being that we may rightly call "Father". As the Apostle John pondered the wonderful God-image quality of man, he said, "Behold, now are we the sons of God, and it doth not yet appear what we shall be: But we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure".⁸

Jesus Christ is the author of a plan that will purify us that we may be able to dwell with God. The prophets of old knew that the Lord would come to earth and present this plan, or the Gospel, to the earth. David seemed to understand the purpose of the Gospel as he said, "Thou wilt shew me the path of life: in the presence is fulness of joy... I shall be satis-

fied when I awake with thy likeness".⁹

The Master established an organization to teach and administer the principles and ordinances of the Gospel. The ultimate purpose of the Church was exactly that of the Gospel; to prepare God's children to enter back into His presence. In the Gospel plan, the Church was to play an integral part in preparing us for eternal life. Paul sets forth the purpose of the Church in his epistle to the saints in Ephesus: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ".¹⁰

The Church may be compared to a beautiful machine which produces a product that must be perfect. As long as the machine remains unchanged it fulfills the measure of its creation and its product is perfect. But if the machine was changed in any way its product would be affected also, and any change from perfection would necessarily be imperfection. The machine would be failing in its prime purpose and would be relatively useless. The absolute necessity of our belief as stated in the 6th Article of Faith becomes obvious: "We believe in the same organisation that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc."

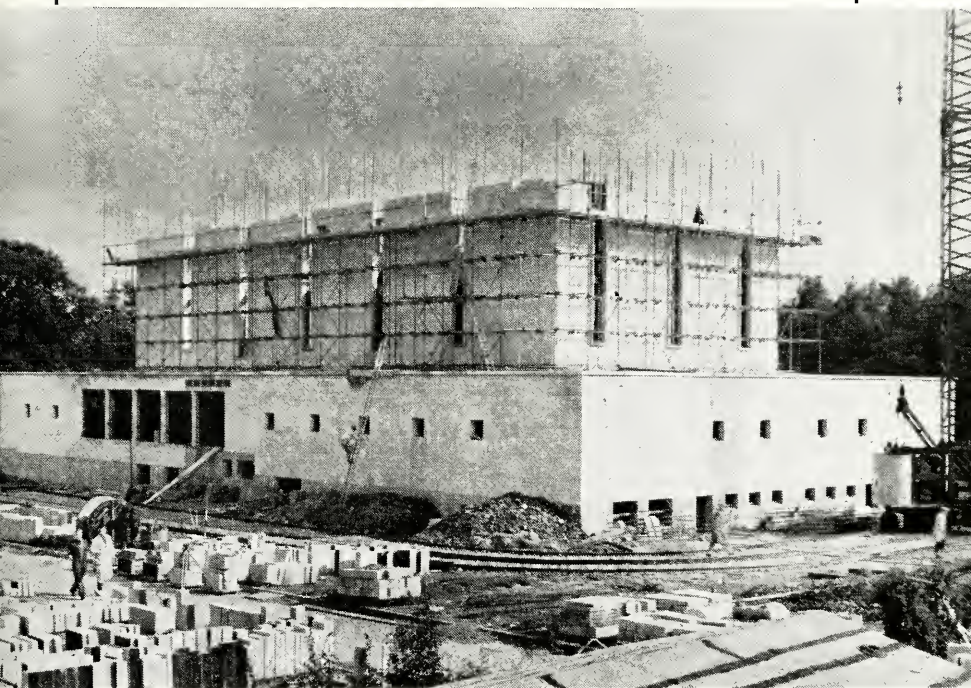
The true Gospel of Jesus Christ is a plan of life designed to perfect

us to the point that we will be able to endure and enjoy the presence of our Father in Heaven, through active imitation of Him. Life becomes endurable, enjoyable and purposeful as we realise that most trials and experiences of mortality may be tools in our Father's hands to help us reach the stage of perfection that we may obtain eternal

life and dwell with Him in a state of a fullness of joy. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne".¹¹

¹ John 15:11; ² 1 Cor. 15:22; ³ Matt. 7:13-14;
⁴ Moro. 9:14; ⁵ John 17:3; ⁶ 2 Pet. 1:4;
⁷ Matt. 5:48; ⁸ 1 John 3:2-3;
⁹ Ps. 16:11, 17:15; ¹⁰ Eph. 4:11-13;
¹¹ Rev. 3:21.

Now the outer Temple walls are up to the level of the roof trusses. The plumbing and ventilating services are in progress, and the internal partitions are being worked on.



The Temple Grows & Grows

Branch and District Activities



York Branch Primary on their outing to Scarborough, August 29

Birmingham

On August 22 the Blakendale Primary piled aboard a hired coach for an outing at Drayton Manor Park. An abundance of sunshine attended the 38 children and four adults as they participated in games and devoured mountains of sandwiches, cake and ice-cream. One of the favourite games was a sack race, with a variation: string was tied to two corners of each sack and the contestants were pulled downhill. Everyone agreed that the day was a rousing success.

The Birmingham Branch Presidency sponsored a social in a rented school hall on September 28. Forty-eight people flocked to the free event for entertainment as puzzling as it was unusual—a conjuror was one of the evening's highlights; he disappeared as mysteriously as he came, and still remains anonymous. Brother George Makin sang a love song that fluttered the ladies' hearts and Brother Wilford Horton played the piano in a manner that even held the tone-deaf

spellbound. More evenings like this, Birminghamites agree.

The Coventry Branch Relief Society went on Friday, September 20, to the Coventry Theatre, to see "Ice Fantasia". On the following Saturday members and investigators joined in a Fancy Dress Social. The winning costumes among a novel and amusing array were those of Sister Spears, dressed as an Eastern woman; Joyce Miles, a jack-in-the-box; and Elder Rich, who appeared as Sir Walter Raleigh.

The Branch is looking forward to many such evenings now that an Entertainments Committee has been selected, and a building all of its own, as negotiations are continuing for the purchase of a large dwelling in the city.

The local Repertory Theatre hosted the Northampton MIA recently and furnished them an enjoyable performance. For the service on September 29, the Northampton Saints decorated their meeting house with harvest

produce; all who attended felt deep appreciation for the way our Father in Heaven cares for His children. The produce was later sold to support the Budget Fund.

Brother Catt is a new Northampton member. Though 84 years of age, he avers that the Gospel has rejuvenated him, and his radiant appearance affirms it. The Gospel, he says, makes him feel years younger.

Elders Stephen Clark and Gordon Bullock conducted festivities at a Nuneaton Branch house-warming on September 21. Branch Presidency members Edwin Green and Ronald Burks supervised as well, and the Relief Society served refreshments to the 38 who attended.

Bristol

Those who answered the call of the Bristol Relief Society's poster "Come and Eat" on September 8, 1957 were rewarded with an excellent dinner, cooked and served by the Sisters. Community singing and games followed under the direction of Brother William Figures.

The brethren at Stroud Branch are busy demolishing part of the old meeting house to make way for a new chapel.

The Cheltenham Branch Sunday School and Primary took an outing to Evesham on August 10. Following a trip up the river, games and races were enjoyed by the group. On August 17, a party was given under the auspices of the Priesthood entitled "Café Continental". It was followed by a talent show, which the large gathering greatly enjoyed.

Saturday, September 21, the "Red Devil" skiffle group entertained at the Relief Society-sponsored social. The youngsters especially enjoyed the music.

Hull

A very successful welfare social was held in the Grimsby Branch recently. As an innovation the members were asked to bring tinned goods for their admittance fee instead of the usual

method of paying money at the door; during the course of the evening the goods were sold back to the people. The Grimsby Branch is endeavouring to formulate a plan whereby the people will purchase their tinned goods from the Church instead of from the shops. From this beginning the Branch hopes to have a suitable welfare shop in the Branch. One of the evening's games involved the ladies trying to get into men's clothes and the men into ladies' dresses. This was arranged in two teams of six, and caused great hilarity.

A social under the title "Aqua-ballet" was held in the Hull Branch on September 14. The main feature of the evening was an underwater scene with Sister Spradbery as a very realistic mermaid — unfortunately Davy Jones "missed the boat" but Father Neptune was there to guard against invaders from the upper world. A grand birthday party for Sister Minnie Jones on the occasion of her 80th birthday was held on September 28. The programme was arranged by the M.I.A. Officers and refreshments provided throughout by the Relief Society. A wonderful party followed and a corsage of pink carnations was presented by the M.I.A. to Sister Jones and later a bouquet of pink carnations and red roses by the Relief Society; also a beautiful brooch and cardigan were given by the sisters of the Branch. The climax of the evening was the cutting of the delicious cake which was made and iced by Mr. Bennett—who sure knows how it's done! Finally on October 1, a farewell social was held for Sister Mary Stevens who sailed for West Virginia on the *s.s. Scythia*, September 5. A Branch gift of a clock was presented to her by Brother R. B. Thistleton. The Branch wishes her good luck in her new life and thanks her for all the good work she has done in the last seven years. She will be particularly missed by the Cubs with whom she worked. They in their turn, however, made sure she will not forget them by

presenting her with a commemorative plaque.

On Friday, September 20, the York Branch Relief Society held a Jumble Sale. The members contributed generously and the sale proved to be a great success. Almost £7 was raised and contributed to the Welfare Society. The next Saturday, York Branch held a social, the proceeds of which went to all the auxiliaries. Among the amusements was a table-tennis tournament which was enjoyed by both young and old. Two of the M.I.A. girls entertained the members with a song and a sketch. The Primary held a sweet stall; the sweets were made by the sisters: at present only four are down with stomach upsets.

Irish

Portadown Branch held an outing on the River Bahn on September 7. Sister Wier organised the games and all who attended had a very enjoyable time.

The Genealogy Class sponsored a social on September 14. Brother Thomas Miller organised the very enjoyable evening, which ended with community singing and a musical item from President and Sister Steward and Brother Joseph Ditty.

On September 30 the Relief Society closed their summer programme with a social. The hall was gaily decorated and refreshments and games were organised by the Relief Society officers.

Leeds

The Leeds District enjoyed an M.I.A. outing to Blackpool on September 7. The travelling was done in fine Leeds District style, which means

community singing 'til everyone is hoarse. The songsters were ably accompanied by Elder Hyde on his harmonica. September 28 was the date of the Leeds District Annual Sunday School concert. Although flu threatened the occasion, the concert was a success. Leeds Branch produced the highlight of the programme, a fashion show. Fashions ranged from the big leaf, through the medieval days and down to the "sack line". Leeds Branch topped the bill in the district swimming gala held at Cookeridge Street Baths in Leeds on October 5 by winning top marks in the competition.

An enjoyable social was held by Halifax Branch to aid the Welfare Programme. The theme of the evening ran on "Campfire" lines, and Brother Simon took charge. Sister June Edwards, who has returned to her home in West Hartlepool, has earned the gratitude of Halifax Branch. During her stay in Halifax she helped greatly in Sunday School and M.I.A. work.

Thursday, September 5, Leeds Branch held a budget social, highlighted by a tasty supper which the Relief Society sisters prepared.

London

The Newchapel M.I.A. members held a successful fund-raising social and dance with gramophone records, on September 3 in the M.I.A. room at Newchapel House. On September 11, the Genealogical Class opened their winter programme with a social and dance in Newchapel House. All agreed it was a happy evening. The Newchapel Relief Society Sisters closed their summer schedule of

Christmas Issue

Once again next month the *Star* Christmas issue will be published. It promises to be as outstanding as ever, featuring pictures of each missionary and special articles and stories for the Yule season. Order extra copies early (they make fine Christmas Cards) from the *Star* office, 1s. each or 10s., for 12. And for a unique Christmas present a *Star* Gift Subscription is a spiritual remembrance that lasts the year round.



September 21, was the date of the marriage of John Geary of North London Branch and Jean Silsbury of South London. Married in the South London Chapel, by President Walter Childs, they honeymooned in Cornwall and Devon and are now living in Streatham and attending the South London Branch

events with a Banquet and Shakespearian Programme on September 26.

An attendance record was set recently at West Drayton. Fifty-nine members were present for the Sacrament Meeting on Sunday, September 8. The Branch are always pleased to see any visitors, and it was very pleasing to have President Darling, his wife and son come along on Sunday, September 15. It was Sister Darling's first visit to the Branch, and the Branch enjoyed both talks given by President and Sister Darling. It was very touching to all who were present at the Sacrament Meeting on Sunday, September 22, when Sister Mayfield gave her farewell talk and testimony. Sister Mayfield and her three daughters left England on October 19, flying back to Colorado, U.S.A. Brother Mayfield, who was taken ill in August, was transferred

to an American Hospital in Germany, then sent back to a hospital in Colorado. The Branch sincerely hopes this family can be reunited soon, and thanks them sincerely for their conscientious contribution. The Relief Society held a social on Thursday, September 26, at the home of Brother and Sister Hall, at which only the Relief Society were allowed, as it was the Relief Society year. The Sisters had an enjoyable evening together.

Manchester

The Manchester District once again held a very successful Arts and Crafts Exhibition in the Wythenshawe Chapel. As usual the Saints had excelled themselves in variety and beauty of articles submitted, especially in embroidery and knitting. The confectionery stall was very popular especially with the missionaries as all the



Colchester took an excursion to the Temple site on September 28

goods were auctioned later. Wythenshawe are the proud winners of the Shield.

On September 13 a "Harvest Hop" was held in the Derby Hall, Bury, which was a great social and financial success and the five-piece band was very co-operative. About 60 saints from Liverpool arrived and during the interval Brethren Rodney and Lionel Fullwood of the Liverpool Branch entertained with their Skiffle Group. Refreshments were provided by the Manchester District under the supervision of Brother and Sister Timmins, who were also responsible for the decorations. Alan Crookell, the Manchester District Supervisor, organised these District Activities.

The Inter-District M.I.A. Convention week-end was held in Wythenshawe on September 21 and 22 with Ireland, Leeds, Liverpool, Manchester and Sheffield district participating. This proved to be a great social and spiritual success. President Oates, British Mission 1st Counsellor, Mission Supervisor Stephen J. Hawkes, and Y.W.M.I.A. Supervisor Mavis Crisp were in attendance.

Oldham Branch is now the proud possessor of a new chapel; after much hard work by the members they held

their inaugural meeting in the Copster Hall, Oldham, on Sunday, September 22. District President Jackson and Branch President Giles were the chief speakers. Their first big effort will be to entertain the District Conference there on November 17. Congratulations to Brother Kershaw of the Oldham Branch on obtaining the Imperial Medal. This was presented to him for punctuality over the past 30 years from H.M. Stationery Office.

On Sunday, September 15, Brother Timmins was presented with a plaque bearing the Manchester Coat of Arms by the Third Quorum of Elders and was a mark of appreciation for the work done by Brother Timmins as Quorum Teacher in this area. Wythenshawe Branch is very sorry to lose Brother and Sister Timmins but wishes them well in Nice, where Brother Timmins' employment has called him.

There is something about a Hot Pot Supper which appeals to Wythenshawe Branch so another was held on September 14 and everyone appreciated Brother Weston's cooking. The Aaronic Priesthood had an outing to the Radio Telescope at Jodrell Bank lead by Brother Weston. Brother and Sister Clarke and Brother and Sister Isherwood have sponsored firesides with large numbers participating.

Newcastle

On Saturday, September 7, the Middlesbrough Branch Sunday School had an outing at Seaton Carew. Twenty people attended and a good time was enjoyed by the children. Sister Elliot's management contributed to the outing's success. Middlesbrough also enjoyed a combined Relief Society and Mutual Social on September 25.

President Edwin B. Firmage, 2nd Counsellor in the Mission Presidency, addressed the Sunderland Branch members and friends in Sacrament Service on Sunday, August 11. A wonderful spirit prevailed throughout the meeting and everyone truly enjoyed President Firmage's inspiring address. Sister Brenda Kelly sang "The Lord's Prayer." Congratulations are in order to Sister Valerie Cuthbertson who succeeded in passing her G.C.E. examinations at advanced level and has been accepted at Manchester University. Congratulations also to Sister Gladys Quayle who was presented with an Honorary Golden Gleaner Award by President Clifton

G. M. Kerr at the Newcastle District Conference on Sunday, September 1.

Norwich

Early Saturday morning, September 28, 18 members and friends of the Colchester Branch set off by coach to visit the Temple Site at Newchapel. The weather was perfect, and everyone was impressed by the progress of the Temple. Returning to Colchester by way of London, the travellers saw many famous landmarks. The success of the trip was due mainly to the efforts of Brother Kieth Andrews who organised it.

On September 5, Gorleston M.I.A. held a successful dance and social at Matthies Restaurant in Gorleston.

On August 28, the Norwich Branch Relief Society took an afternoon tour to Mundsley, Sherringham and Cromer. Despite a week of bad weather, the sun came out for this, their special day. The Relief Society opened its winter session with a social on Friday, September 20. Sister Marion Warren was the administrator of a well-balanced programme. Halfway

Gorleston's Sunday School outing on August 29 proved a rousing success



FIVE years have passed since two LDS missionaries first knocked at the door of the Muligan family in Nottingham. And in those five years the blessings of the Gospel have attended both the Nottingham Branch and the Muligans abundantly.

Sometimes the Elders encounter families whose spiritual receptiveness is so acute that it seems as though they were waiting for the Gospel when it came. The Muligans were one of these. They joyfully studied with the missionaries towards the time when they could be baptized; on that day their two young children were blessed also. So sincere were they that soon Brother Muligan was found worthy to receive the Priesthood and later became an Elder. He worked conscientiously in the branch as Sunday School Superintendent. For her part Sister Muligan organised a neighbourhood Primary in her home—the first organised Primary in the Nottingham Branch for over twenty years—and so many children flocked to hear her teachings that in time the forty children overflowed her small home, and a hall had to be rented.

Then one day Sister Muligan fell ill, and entered the hospital for an operation. All seemed well for a time, but then she had to return, to be operated on again. This was unsuccessful and Sister Muligan came home; the doctors said the disease was incurable. It spread rapidly, but her faith was steadfast in spite of it, and marvellous to see.

A rota was begun by the Relief Society sisters to sit by her bedside at night and tend to her needs, while other sisters cared for the family during the day. Though her pain was great she never complained. She asked for the Sunday School to be at her bedside, and for the Priesthood's administration. She spoke repeatedly of meeting her Father in Heaven and told her friends that she knew she could trust the Relief Society to care for the husband and children that showed so much kindness and devotion in a trying period.

A short time ago Sister Muligan passed away. Her beautiful example stays with us though, to remind us of her courage and faith, and her loving care of Nottingham's children. The Relief Society keeps the promises it made, visiting the family, collecting the weekly laundry, helping in any time of need.

The purpose of the Relief Society is precisely as its name implies, to help one another, and in Nottingham the sisters have fulfilled that purpose admirably.

SISTER RHODA S. TINSON,
Nottingham District Relief Society Supervisor

through the evening the Relief Society Singing Sisters gave three selections from "The King and I"; the soloists were Sister Mildred Jennis and Sister Olca Duffen. As this was Brother and Sister Duffen's last social gathering before making their new abode on the

Isle of Wight, Sister Jennis expressed the wishes of all the saints to these two fine people by thanking them for using their talents for the benefit of the Branch, and for the kind of persons they are themselves. Sister Duffen was presented with a beautiful

set of three ornaments the following Wednesday at the last Relief Society meeting before her departure.

On Friday, August 23, the Norwich Branch Primary combined with the Sunday School to present a successful "Bring and Buy" sale to swell their funds. Once more the Primary was blessed with a lovely day for their summer outing to Earlham Park on Thursday, August 22. There were games, refreshments, ice-cream and toffee apples. The children showed their appreciation by three rousing good cheers.

Nottingham

On August 31, 30 children and 20 adults from the Peterborough Branch journeyed by coach to Hunstanton, and despite the uncooperative weather, everyone had a good time, especially the children. Most of the expense of the trip, which was organised by President Quesne, was covered by concert proceeds, and all the children travelled free. The food was ably prepared by the Relief Society.

September 14, 1957, will always be a memorable date in the history of the Eastwood Branch, for an event took place which the Saints had waited for many years to see. This was the opening of the new Eastwood Chapel, and was celebrated by a banquet in the afternoon which 100 guests attended, followed by a splendid three-hour programme of entertainment enjoyed by 150 Saints and friends from all branches in the District. Organised by Brother Terry Rush, District Social Chairman, and presented by the branches, this rounded off a wonderful day which was enhanced by the presence of President and Sister Kerr. Much hard work by Branch President Sydney G. Hill and his counsellors, backed by all the faithful Eastwood Saints, went into the preparations, and a fine job was also done by Mr. and Mrs. Paton who handled the catering.

The Eastwood Branch held a Primary Social on September 21 at which

approximately 60 adults and children enjoyed an evening's entertainment. Many non-members attended and everyone had a wonderful evening together. The Social was organised by Sister Mabel Hill, the Primary Mother, and the refreshments were kindly arranged by the Relief Society Sisters.

The Leicester Branch held a Priesthood Supper on September 13, which the brethren prepared and served. President Kerr, President Fletcher of the Seventh Quorum of Elders, Elder Rolfe Kerr, Supervising Elder, and the full Nottingham District Presidency joined with the local brethren, and a wonderful pre-conference spirit prevailed. President Kerr's remarks on the importance of avoiding "fatal decisions" were especially appreciated, and the brethren felt well rewarded for their attendance.

On September 6, the Nottingham M.I.A. held a Welcome Home party for Elder Neil McEwen, who had recently returned after a year in the mission field. The theme was "Round the World", and nearly all the 36 members and friends who attended were dressed in different national costumes. The hall was decorated with travel posters, and fun, games and refreshments were enjoyed by all.

The Nottingham Relief Society held their Opening Social on September 24. Unfortunately this coincided with a "flu epidemic", but those who were able to attend found a wonderful array of refreshments provided by the Relief Society, and really enjoyed the social evening.

Scotland

Sister Maxwell, President of the Aberdeen Branch M.I.A. organised a party for President and Sister Kerr, who came to Aberdeen recently on their way to conference, and all the members who could attend. A buffet supper was prepared by the Sisters of the Branch and Sister Shelia Thomson arranged the games and dances. To finish off, Brother Alistair

Smith led Scottish singing for half an hour.

Dundee Branch recently held a rewarding fireside where the missionaries answered questions for the Branch members. Coming home from conference Dundee's bus broke down—the older folks phoned home to advise families of the cause of delay, while the rest played. Not until midnight, an hour and a half after the breakdown, did a second bus arrive and it was almost two o'clock before the sleepy Saints got to bed.

Brother William Correll of the Paisley Branch left for Salt Lake City on September 11 from Prestwick Airport. Two days earlier the branch held a farewell party in his honour and there was a terrific turnout; including friends and children more than 50 came. President Porch presented Brother Connell with a beautiful Morocco leather wallet containing money.

The Paisley Branch gardening project continues to be successful, and the members of this enthusiastic party have done a fine job. The ladies of the Relief Society are maintaining their good work in making book holsters for the missionaries.

On September 8 a busload of Saints and friends left Edinburgh for the Glasgow Conference where a very wonderful day was spent. Also on September 8, Brother G. E. Jefferson was ordained an elder in the priesthood.

Saturday, September 21, was a date to remember in Edinburgh, as a party was held by the Sunday School and Primary. The proceeds went to help the Sunday School Library. More than 50 Saints and friends participated in the fun and games and, con-

trary to all expectations, there was too much food and goodies supplied; even the young appetites had more than enough. There were some of Betty Brandon's troupe of dancers to entertain and also a very mysterious Chinaman who did real magic and baffled everyone.

The children were rather unsure of the identity of the visitor from afar, but later ascertained he was none other than Edinburgh's own Brother Walter Day.

Wales

The Welsh District held a Barbecue at Merthyr in which many of the Saints had the pleasure of eating part of a whole pig which had been roasted. Unfortunately rain interfered with the outdoor programme, but this did not dampen the arduous spirits of the Welsh Saints, for they returned to the Merthyr Chapel and there held games and other forms of entertainment.

On September 7, the Welsh District held their monthly social, which followed the Preparation Meeting, at the recently-opened Newport Chapel. Newport members organised the social at which Brother Harris was the Master of Ceremonies. During the Social presents were given to Sister Watson, who soon leaves for Canada, and President Fritz Boyer. President Boyer received a packet of hairpins; anyone who knew his close haircut can understand the laughter which this present caused. The Newport Sisters, as usual, produced a good meal.

Merthyr Branch held two Socials recently, one being given in honour of Elder Jones who laboured in Merthyr 10 years ago, and who was now visiting the Saints there. The second

To all Master and Honorary Master M-Men and Golden and Honorary Golden Gleaners: Please send your name and address and the date you received your award to Superintendent S. J. Hawkes, 71 Aubert Court, Highbury, London, N.6., if an M-Man, or President Jean C. M. Hicks, 32 Westwood Road, Sheffield 11, if a Gleaner, before December 6, 1957.

The Merthyr Primary spent a day at the home of Brother Pulman, enjoying the countryside and riding the horse and cart



social was given to bid President Boyer farewell. He will be missed in the Welsh District, for the Welsh Saints loved his quiet, unassuming manner, his patience, his love and his kindly smile.

The Merthyr Primary extend their thanks to Brother Ralph Pulman for the wonderful time he gave them recently. The house and surrounding land, which belong to Brother Pulman, were thrown open to the children and they, not to mention the Primary Officers, had a gala time riding on Brother Pulman's horse and cart. He then completed a happy day by providing ice-cream and lollipops to all present.

On September 10, Brother Hillman of the Pontypool Branch spoke to a gathering of the Congregational Church, Abertillery. The talk concerned the origin of the Church of Jesus Christ of Latter-day Saints, its organisation and beliefs. The Chairman of the meeting expressed a desire that Brother Hillman return to speak to them again.

Births

A son was born to Brother and Sister George Stephenson of South Shields on September 4.

On September 16 a daughter was

born to Brother and Sister McCormack of Belfast.

To Brother and Sister Eric Cryer of Wythenshawe a daughter, Lynn, was born on September 6.

Christine Margaret was born in Oldham to Brother Fred and Sister Joan Jackson of that branch.

A son was born to Brother Sylvester and Sister Jean Dale of the Rochdale Branch on September 25 and is to be named Nicholas Edward.

Blessings

In Leeds Elder Bert Webster blessed the daughter of Brother and Sister Ernest Puremont. She was named Ruth.

The twin daughters of Brother and Sister Barrie Crossley of Halifax were blessed on September 1 by Brother Crossley and President George Laycock of Sheffield District. They were named Gail and Debbie.

On July 28 the infant son of Brother and Sister David Mason was blessed and given the name Lorin David Mason by Elder Billie Andersen.

In Bury Branch four children were blessed recently: Diane Cooper, daughter of Mr. and Mrs. Cooper, was blessed by Elder Sylvan Seely; Barbara and Ian Jack, daughter and

son of Brother and Sister Jack, were blessed by Elder Larry Andrus and Elder Seely, respectively; and Lesley Ashman, daughter of Brother and Sister Ashman, was blessed by Brother Arnold.

Last April 7 Elder Wayne Wilde blessed Elizabeth Bains, daughter of Brother and Sister Bains of West Hartlepool Branch.

In Sunderland Branch on August 25, the son of Brother and Sister Norman Meldrum was blessed by President F. W. Oates and named Paul.

In North London Branch on September 29, David Robert Hedley, who was born on August 15, was blessed by Elder Francis Leslie Abbott.

Beverly Marguerite, infant daughter of Mr. and Mrs. Gordon Haines of Southampton and granddaughter of Brother and Sister Walker of Sunderland, was blessed by Brother Elwyn Olsen on March 3.

In Edinburgh, Jaqueline, the daughter of Brother and Sister Davis, was blessed by President R. E. Spikin.

Marriages

At 11 a.m., September 14, in Birmingham Branch, Brother David Mace and Sister Dorothy Maddoms were married by President Charles S. G. Armstrong. The bride was attired in white. President George Makin rendered a vocal solo. The new Brother and Sister Mace flew to the Isle of Wight for a week's honeymoon.

At Vancouver Chapel, Vancouver, Canada, Brother John Reynolds, former member of the Merthyr Tydfil and South London Branches, married a newly-baptized member of the Church.

ORDINATIONS:

Bristol District

Frederick K. Greene of Stroud to Teacher
Christopher R. Bowen of Stroud to Priest
Graham R. Vranich of Plymouth to Teacher

Leeds District

Kenneth Leonard of Bradford to Deacon
Arthur Gregory of Dewsbury to Deacon
Allan Peter Moxon of Leeds to Deacon
Ronald Webster Moxon of Leeds to Deacon
Gordon Osbourn of Leeds to Deacon
Ernest Felix Puremont of Leeds to Deacon
Bertram N. Carville of Portadown to Deacon
Geoffrey Simpson of Portadown to Teacher
Wilfred Smith Pickles of Portadown to Deacon

Liverpool District

Hilary Halliwell of Blackburn to Elder
Paul Slater of Burnley to Deacon

London District

Barry Thorne of Brighton to Priest
Geoffrey Gordon Clench of Southampton to Deacon

Manchester District

Peter Robert Kennett of Wythenshawe to Deacon
Derek John Plumbley of Wythenshawe to Deacon
John Hugh Owens of Stockport to Deacon

Irish District

Norman H. Farbus of Bangor to Priest
George A. D. Beattie of Bangor to Teacher
Norman Farbus of Bangor to Deacon
(Dec. 23, 1956)
Herbert Brooks of Bangor to Teacher
(Dec. 23, 1956)
George A. D. Beattie of Bangor to Deacon
(June, 1957)
James Sinclair of Bangor to Deacon

Newcastle District

Joseph W. Riley of Middlesbrough to Deacon
Kenneth Richardson of Sunderland to Teacher
Ronald Whan of Sunderland to Teacher

Norwich District

Peter K. W. Giles of Ipswich to Deacon
John C. Buckhan of Lowestoft to Priest
Fredrick C. Foxon to Deacon
Desmond J. McGarth of Southend to Teacher
Francis N. Lee of Southend to Deacon
Philip J. Dearlove of Southend to Teacher

Nottingham District

Horace Bull of Derby to Elder
James A. Rush of Leicester to Teacher
Ronald M. Sneath of Leicester to Deacon

Scottish District

Douglas Thomson of Airdrie to Deacon
Walter Day of Edinburgh to Deacon
James Mills of Edinburgh to Priest
Christian I. Heede of Paisley to Teacher
Peter A. Keede of Paisley to Teacher
Thomas A. W. Granger of Paisley to Priest

Sheffield District

Michael Tomlinson of Rotherham to Deacon
Stanley Cassidy of Rotherham to Deacon
Stanley Cassidy of Rotherham to Priest
John D. Broome of Doncaster to Priest
John K. Bishop of Doncaster to Priest
John Maxwell of Doncaster to Deacon
Dennis Buffey of Doncaster to Deacon

Welsh District

Colin K. R. Harris of Newport to Deacon
Wesley Hall of Newport to Teacher
Ian Neale of Swansea to Deacon

MISSIONARY ACTIVITIES

BAPTISMS:

Birmingham District

David George Passey of Worcester
Christopher Charles Coleman of Worcester

Bristol District

Carol Ann White of Newton Abbot
Stephen Harry Melhuish of Newton Abbot
Anthony John Melhuish of Newton Abbot
Rosemary Meridity R. Attwood of Somerset
Peter Mervyn Kenchington of Bournemouth

Hull District

Hilda May McGovern of Scunthorpe
Eileen McGovern of Scunthorpe
Cynthia Proctor of Scunthorpe
Margaret Ann Quickfall of Grimsby
William McGovern of Scunthorpe
Anthony McGovern of Scunthorpe
Anthony John Douglas of Scunthorpe
Avril Scruton of Hull

Irish District

Keith Christian Richardson of Dublin
Valerie Lynn of Dublin
Elizabeth Marguerite Kingan of Dublin
Margaret Kingan of Dublin
Rolfe Marshall Stamp of Dublin
Noel Carville of Dublin

Leeds District

Leslie Ryan of Bradford
Marjorie Ryan of Bradford

Liverpool District

Margaret Griffin of Liverpool
Percy Terrell of Rawtenstall
Lavender Williams of Liverpool
John Mannouch of Liverpool
George Rimmer of Liverpool
Margaret A. Nicholson of Liverpool
Eric Sweeney of Liverpool
Philip Ambrose of Preston
Patricia Holland of Liverpool
Lucy Terrel of Rawtenstall
George Aspinall of Liverpool
Agnes Doreen Cooney of Liverpool
Eugene Cooney of Liverpool

London District

Cynthia Zena Dalley of South London
Vorelle Enid Powell of St. Albans
Jacqueline Wright of South London
Ivy Louisa Beatty of Romford
Mary Alice M. Mosdell of Romford
George Victor Mosdell of Romford

Manchester District

Brenda Elaine Counsel of Wythenshawe
Angela P. Dickson of Stockport
Ellen Jones of Bury
Vera Beryl Taylor of Oldham
Peter Redford English of Wythenshawe
Beatrice Jack of Bury
Ronald Arthur Regan of Stockport
Minnie Regan of Stockport
Pauline V. Dickson of Stockport

Michael John Oldham of Wythenshawe
M. Hargreaves of Wythenshawe
Peter Roper of Wythenshawe
Peter Woodhead of Rochdale
Peter Withington of Rochdale
Janet Regan of Stockport
Joan Cliffe of Stockport
Neil Cliffe of Stockport

Newcastle District

Jean Baker Clements of Middlesbrough
Ann Smith of Middlesbrough
Lilian Brown of Middlesbrough
Frederick Wilson of Middlesbrough
William Horncastle of South Shields
Ivy Horncastle of South Shields
Carole Ann Horncastle of South Shields
Keith Horncastle of South Shields
Maria Horncastle of South Shields
Glenys Horncastle of South Shields
Ernest Edwin Milburn of South Shields
Annie C. Soulsby of West Hartlepool
William H. Soulsby of West Hartlepool
Evelyn Hogarth of Newcastle City
Eileen Edith Baker of Newcastle City

Norwich District

Robert Charles Noble of Southend
Kay Clarke of Southend
David Jeffrey Packe of Ipswich
Phyllis D. Baldock of Ipswich
William Edward Baldock of Ipswich
Cicely Ella Wright of Colchester
Evelyn May Dawdry of Ipswich
Constance Ivy James of Lowestoft
David Atkinson of Ipswich
Derrick Keith Dawdry of Ipswich
Nigel Alexander West of Colchester

Nottingham District

Corinne V. Grewcock of Leicester
Thomas John Grewcock of Leicester
Elizabeth Dawson of Loughborough
Elizabeth Ann Harrison of Loughborough
Christina Bryant of Bridgford
Judith Vivien Sneath of Leicester
Marjorie Culley of Derby
Wendy Nicholls of Nottingham
Dorothy M. Gill of Nottingham
Charles Gordon Gill of Nottingham
Peter Geoffrey Gill of Nottingham
Mary L. Morley of Loughborough
Christine Carol Taylor of Nottingham
Rita J. E. Kipling of Nottingham
Stewart Wellesley Kipling of Nottingham
Fanny Irene Swinscoe of Mansfield

Welsh District

William Ernest Bell of Blackwood
John Bell of Blackwood
Patricia Marie Bennet of Swansea
Arnold Jones of Merthyr
Marion Barbara Rideout of Swansea
Jane M. P. Pulman of Merthyr
Sylvia Bell of Cardiff
Roydon Heaton Jones of Cardiff

ARRIVALS:

September 24, 1957

Sister Lona Gay Christensen
Sister LeEtta Pratt
Elder Larry Dee Beckstrom
Elder Virden James Blackham

From
Logan, Utah
Downey, Idaho
Napa, California
Kenilworth, Utah

Assigned To
Norwich
Norwich
Hull
London

September 24, 1957
 Elder Ronald Ervin Cluff
 Elder Mark Dee Jeffs
 Elder Gerald Paul Maxwell
 Elder Dix Anderson Newell
 Elder John Bruce Anderson

October 8, 1957
 Sister Loye Goodrich
 Sister Ina Mae Vance
 Elder Albert Wallace Pope
 Elder Thomas G. Pike
 Elder Jack LeRoy Booth

From
 Central, Arizona
 Salt Lake City, Utah
 Salt Lake City, Utah
 Richfield, Utah
 Salt Lake City, Utah

Tridell, Utah
 Delta, Colorado
 San Diego, California
 Salt Lake City, Utah
 Price, Utah

Assigned To
 Bristol
 Norwich
 Norwich
 Bristol
 London

Sheffield
 Manchester
 Manchester
 Nottingham
 London

**ELDER RICHARD HENRY
 BOWEN**

**ELDER DARREL JAMES
 BURNS**

**ELDER EDWIN BROWN
 FIRMAGE**

ELDER DEREK GENT



RELEASES:

October 11, 1957
 Elder Darrel James Buras*
 Elder Derek Gent
 October 24, 1957
 Elder Edwin Brown Firmage†
 Elder Richard Henry Bowen

From
 Salt Lake City, Utah
 Tremonton, Utah
 Provo, Utah
 Fresno, California

District
 Manchester, London Office*
 Leeds, Nottingham
 Leeds, Scotland, Manchester, †
 London Office
 Birmingham, Manchester

TRANSFERS:

Elder Travis R. Weaver
 Elder Ross W. Baum
 Elder William L. Glover, Jr.
 Sister Heloyce Hanson‡
 Sister Dee Ann Ricks
 Elder Earle W. Pierce, Jr.
 Sister Gayla Lloyd
 Elder Mar. on B. Carr
 Elder Ralph P. Stewart
 Elder Neil J. Nielsen
 Elder A. Eugene Petersen
 Elder Ronald G. Linford

From	To
Irish	Liverpool
Irish	London
Bristol	Manchester
London Office	Birmingham
Norwich	Birmingham
London	Hull
Manchester	Sheffield
Scottish	Nottingham
Nottingham	Scottish
Nottingham	Norwich
Norwich	Liverpool
Liverpool	Nottingham

Date Effective
 September 25, 1957
 September 25, 1957
 September 25, 1957
 September 26, 1957
 September 26, 1957
 September 26, 1957
 October 9, 1957
 October 9, 1957
 October 9, 1957
 October 9, 1957
 October 9, 1957
 October 14, 1957

APPOINTMENTS:

Sister Laura Ellen Reed appointed Mission Accountant—August 17, 1957.
 Sister Wilma Anne Puls'pher appointed Secretary to the Mission President—September 26, 1957.
 Elder Gary Lee Dennis appointed Manager of the Literature Department—October 11, 1957.
 Elder Allen Carl Brown appointed Second Counsellor in the Mission Presidency—October 24, 1957.

* Manager of the Literature Department
 † Manchester District President and Second Counsellor in the Mission Presidency
 ‡ Secretary to the Mission President

ONCE upon a day a poor peasant received an invitation to visit the Emperor. "To visit the Emperor!" he thought. "Surely no other peasant has ever been accorded such honour. I am to visit the Emperor!"

As he journeyed to the palace, delighted thoughts of the coming event added wings to his heels. "Henceforth, a man of position am I. Friends shall I have. People will say, 'O how wrong we have been concerning him! We thought him a dullard, and now he is friend to the Emperor!'"

By and by he encountered a stranger in the way. "Where are you going?" the stranger enquired.

"I, a poor peasant, am invited to visit the Emperor. Imagine, if you will, my importance now; consider the respect I shall command as visitant to the Emperor; think . . ."

"The Emperor!" cried the stranger. "Why, he is no more than a cowardly dolt, playing the childish game of bilboquet with all who visit him. What can you gain from the Emperor; why go to visit *him*? Why not rather go to God, who is truly great: He will give you wisdom and strength; He will give you happiness and joy."

The face of the peasant fell. "I had not supposed anything could be gained from going to God," he said. On to a roadside rock he sat, shelved his chin in his hands, and thought. "What must one do to visit God?"

"One must kneel down in a quiet place and bow one's head and talk to Him. And He, being truly great, will hear you and help you."

He shelved his chin again and considered. "But any peasant can do that. And besides, it cannot be as rewarding as you say, or more people would do it. Now on the other hand, I am called to visit the Emperor, which surely will make me known and well-regarded in all the land." So, somewhat uncomfortable in his heart, he continued on to the palace to play bilboquet with the Emperor, leaving the stranger in his quiet place.

FATHER in Heaven! What is man without Thee! What is all that he knows, vast accumulation though it be, but a chipped fragment if he does not know Thee! What is all his striving, could it even encompass a world, but a half-finished work if he does not know Thee. So may Thou give to the intellect, wisdom to comprehend this; to the heart, sincerity to receive it; to the will, purity to want it. In prosperity may Thou grant perseverance; amid distractions, collectedness; in suffering, patience, all to serve Thee. O Thou that giveth both the beginning and the completion, may Thou early, at the dawn of the day, give to the young man the resolution to serve Thee. As the day wanes, may Thou give to the old man renewed remembrance of his first resolution, that the first may be like the last, the last like the first, in possession of a life that has lived to serve Thee.

—from *Purity of Heart* by Soren Kierkegaard